6: Noble K-4,5 (1962-1963) 1989
(1900-1963)
AW50 Badaga AW50
Kota AW55
Kurumba AW56
Toda AW60
Madras Tribes AW63
Kasuva

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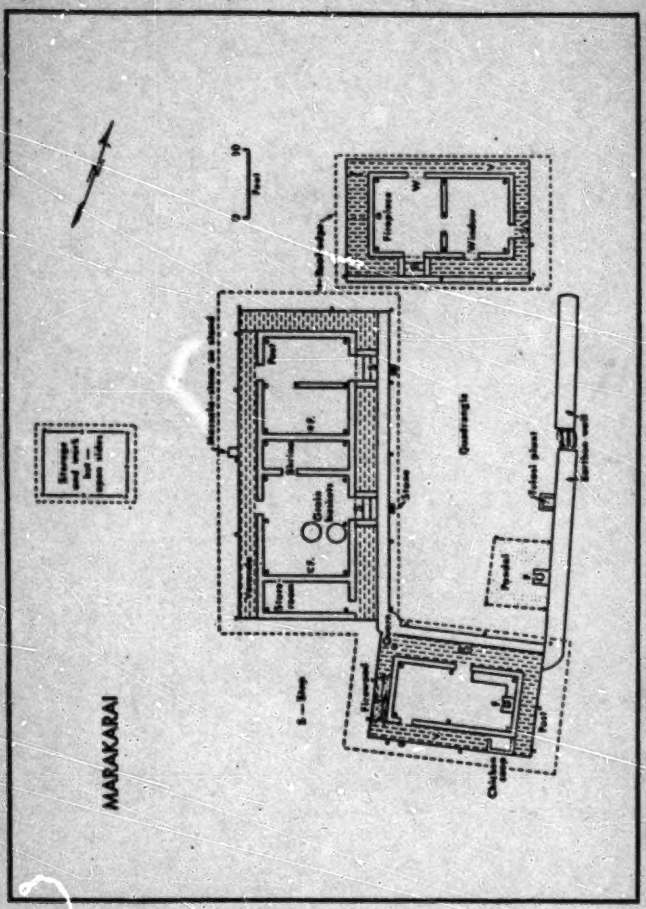

Figure 22. A Wynaad Badaga hamlet

located across from the latter door. At the right of each entranceway there was a low porch and to the left a low porch and small stall, or a stall only. Buffalo calves were sheltered in each stall. The entranceway and features to right or left of it were protected by the single side-gabled roof covering all houses within the row.

By 1870 some houses were whitewashed; by 1880 whitewashing was a more widespread practice and house roofs were being tiled; by 1895 sleeping platforms made from broad and thick planks were replacing interior storage platforms; and by 1935 most Badaga houses had brick or stone walls, tiled roofs, and sleeping platforms (Shortt 1868: 58; Grigg et al. 1880: 225; Sastri 1892: 757; Ranga 1934: 5). However, despite these and other changes, the Badaga house type as described by Jagor and others remains essentially the same (Figure 18). Most houses now have whitewashed brick walls, and roofs are commonly made with sawn timbers, corrugated iron sheets, and tiles. Front entranceways may be located to the right or left. If there is a right entranceway, a sleeping platform replacing the storage platform mentioned by Jagor will be against the right wall of the front room. A mortar in the floor and rotary quern (usually present) will be near the wall on the opposite side, and all other features within the house will be arranged accordingly. If there is a left entranceway, a sleeping platform will be against the left wall, mortar and rotary quern will be near the wall on the opposite side, and all other interior features will accordingly be reversed from left to right. The room for bathing (himbara) no longer runs all the way across the back, but is located behind the front room (ithamanai). The open doorway

TEXT CONTINUED ON PAGE 127

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Figure 18. Badaga house (A), Badaga temple, and a Thoraiya house (B)

AM50 Badaga AM50
Kota AM55
Kurumba AM56
Toda AM60
Madras Tribes AM63
Kasuva

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Figure 23. Occupance forms constructed by Wynaad Badagas and Paniyas

342 an entranceway may be placed on either its left or right side. In addition to the front door, a rear or side door is also included. A (230) chicken coop is sometimes built on the veranda, and a large grain [353] basket, quern, firewood, or other objects may be stored there. In house interiors, through placement of storage baskets or dividing wall construction, a left kitchen side may be visibly differentiated from the right living area and sleeping side. If there is no visible reminder, occupants simple remember that such a division exists. As [352] [513] there is no sleeping platform, household members sleep on mats spread over the floor each night. The kitchen fireplace is located next to [354] [353] the center of the left wall, and there is sometimes a large circular drying basket suspended over it. An upper storage platform extending over the warmer kitchen side is reached by a ladder.

346 A Nilgiri Wynaad Badaga temple may outwardly be constructed somewhat like a house (Figure 23). The Devala temple has no inner or outer posts, so squared wooden rafters are attached to wall plates and [178] an emplaced ridgepiece. The hipped roof is tiled. Inside the temple there are two large stone bulls (Nanthis) and an altar next to the center of the rear wall. Temples of a distinctive type serving as worship centers to Badagas and their neighbors have square bases, grilled woodwork in side walls, and pyramidal roofs plated with copper [178] sheets (Plate XII, C). In each temple's interior there is a walled room holding a deity's image, a ceremonial knife, and other ritualistic paraphernalia. Smaller shrines with similar appearance (Plate XII, D) [177] have platforms in their central interiors. The sacred structures with pyramidal roofs are identified with so-called Chinese temples in

9: Natesa Sastri U-5 (no date) 1892
AW50 Badaga AW50

roof of it is well planked, and over it is another small room called *Mêlâdu*—upper storey—which serves as a store-house. Next to the *Edirmanê*, on the right, is the *Hâgôtu*—the milk house—a place of worship to the Badagas, into which the women are not allowed to enter; and adjoining it is the kitchen, called *Hole* by the Badagas; the last of all the rooms is the *Pillê*—bath-room. Thus the front room, a store-room over it, the milk-house, a kitchen and a bath-room complete the arrangement of a Badaga house.

The Badaga invests some money in that most necessary piece of furniture in a cold climate,—a family cot to sleep upon. It is always a broad thick plank of some fine wood—teak, jack or ebony, and is the only substantial movable property of a Badaga.

We shall now describe the Badaga ceremonies and rites, and the best way to exhaust them is to trace an individual from the time of his birth to his death. Of course some difference must exist in the case of males and females, and these we shall note as we proceed.

In the case of a boy little or almost nothing is done to the child as a ceremony till his ninth year. On the third month after his birth he is given a name, and his head is shaved. But nothing further occurs till the baby has grown into a boy of nine years. Then the initiation of the boy into the duties of a Badaga—milking the buffaloes—is performed. In describing the Badaga house I have already made mention of the *Hâgôtu*—the milk house—a place of worship in which the milk is stored up. Females are debarred from entrance into it, and so are the male children till they undergo this ceremony which we are about to describe.

Early in the morning of the day appointed for this ceremony the boy is bathed and appears in his holiday dress. A she-buffalo with her calf stands before his house waiting to be milked. The parents or other elder relations of the boy and those who have been invited to be present on the occasion, or whose duty it is to be present, then conduct the boy to the spot. The father or some one of the agnatic kindred gives into the hands of the boy a bamboo vessel called *Hope* which is already very nearly full of fresh-drawn milk. The boy receives the vessel with both his hands and is conducted to the buffalo. The elder relations show him the process, and the boy sitting down milks a small quantity into the *Hope*. This is his first initiation into the duty of milking; and it is that he may not commit mistakes on the very first day of his milking that the *Hope* is previously filled almost to the brim. It is extremely curious to see that this is observed as a regular ceremony, and it indicates